

M1522  
Tuesday, January 14, 1969  
New York City  
Group I

Mr. Nyland: Some of you know I'm back, and those who didn't know it know it now. Three weeks. It was shorter than I originally intended, but it was quite all right. They have what they call the 'Land' now, which is an equivalent to our Barn. It's a very good move; a beautiful piece of property, and it will give a center for Work, physical as well as psychological—getting into each other's hair.

I listened to your tape last Tuesday, also the one before that. Last Tuesday you probably remember a little bit more. I mentioned a few things about it last Friday, but I hadn't finished all of it. I finished it to the end. I said something about the level and too much discussion about that, but I like very much what Peter said at the end: "If I Work the different problems are solved, if I don't Work I have the problem." And that's a very good statement, and I think that everybody should really pay attention to that. Because when you are obsessed with all different ideas ... experiences in ordinary life, it may be very difficult at such a time to Work because you're so engaged and completely emotionally involved sometimes, but it is at other times that you must remember it—when you are not so much involved—then that you Work, and it is laying up treasures in Heaven. But we forget, of course, and we wait; only when it rains, and then you want sunshine. A person should be all-around unconscious, and all-around Conscious after some time. All the different facets of his life are useful for Work—some a little easier, of course, than others—and if he is not a fool he will select those that are most conducive.

There's no sense for me to tell you that you don't Work enough. I think it is always true—you don't—but that's the condition in which we live here, and it may take some time before you start to realize that even the conditions which sometimes you didn't think worthwhile, prove to be very much worthwhile. Sometimes the experiences that you have where you 'cannot' Work,

so-called, prove to be extremely useful.

In a general way what you need to remember is, whenever you have a habit and you break it ... and you go against it, that will give you the best opportunity for Work. A habit, of course, is mechanical, and we want to be free from mechanicality. Whenever you change a habit, you change a mechanicality and you stop that habit. And it is the stopping that counts, not the slowing down, not the change of a certain rhythm; that might and might not help you, but when you actually stop, then you know that something takes place in you which is completely unusual, and that gives you an opportunity for Work on yourself.

Whenever you say this for yourself, Work. Whenever you say “I have an aim,” please start to define it for yourself in terms that you know. And if you can, say it aloud. Instead of saying “I make a Work effort,” you say “I wish to Awaken myself, I want to be Aware, I want to have Consciousness and Conscience.” Make it very specific so that there is no mistake about it, that you actually take the time. Not simply saying “I have an aim.” The aim may be connected with a variety of other things; and particularly when you have a task to fulfill, it may be that the aim is the fulfillment of the task. A task has absolutely no value, as you know, unless there is something connected with it which is the production of something new, and that we simply call ‘I’: A form of Consciousness for the time being.

Whenever you say ‘I’, you mean a certain part of your consciousness that starts to function in a different way, and almost parallel to that a certain section of that what you call ‘feeling’ goes over to an emotional state, which is the relation towards God in this case. And those are two things which are quite unusual for an ordinary human being who is interested in living on Earth. Because at such a time the accent of his life is not on this Earth, primarily. It is on the wish to get away from this Earth and to become free. And it is the emphasis of his life, not the emphasis on the way he manifests. And the more I say, “Now I wish to Work,” I mean I want my life to be justified for its existence, and not to be bound by what it is now bound by.

When you say these words aloud to yourself, there is something that then will take place. Because it arrests your mechanicality. You introduce a note which is quite different; and dependent on how you are and what state you are, that note may become cacaphonical and it may be melodious, but at the same time there is something that can happen to you as you then wish to Wake Up: that then this Consciousness—the little part—starts to function, and parallel to that I say also your Conscience will start to ‘weigh’ things, starts to become interested in the

accumulation of data which are useful or not useful so that gradually, with that you start to distinguish that what is right for your life and what isn't. And the emphasis, then, is not on your life here but on the potentialities which you wish to develop for living a different kind of a life, even if it is on Earth.

Sometimes the strictness to these ideas, I don't find in your Group. And, I now take everything together of what I hear—also of Groups II, and also from other cities. Because I have started, as you probably know by this time, trying to become a little more in contact, and regularly in contact, with all the different things that we talk about as a whole—that is, those people we happen to know—and I would like to make doubly sure that, for this year at least ... I would like to be able to say at the end of it that at least 50 percent understand Work correctly. To what extent then you will believe that ... who am I to say that it is correct, and about that there is no answer whatsoever. All I can say is that I believe it to be correct—whatever I happen to say—and it's up to you to verify it. Because I cannot do that for you. I can do it for myself.

So the statements which we will make and the criticism I might have every once in a while, or a little bit of elucidation, is always based on this one wish: That we become clear about the meaning of an Objectivity. And although we may differ every once in a while how far such Objectivity extends, it is always Objectivity as a principle. Also interpretation, personalized more or less, extends sometimes a little differently, but the principle remains the same: That what we talk about should be exact and correct, and should be in accordance with an understanding that we can derive from All and Everything.

Whenever there are certain statements which are made ... or which I make with which you disagree, it is up to you to find out what is right. If you cannot solve it, you must ask questions. It's quite imperative that you realize that: All under the assumption that you wish to Work and you want to grow. And that, of course, is the assumption I go by—otherwise you wouldn't come and spend the time—but when you wish to come and do spend the time, you come for a definite reason for yourself; and with that you come to the meeting and with that you go back, hoping then that part of the question, or the doubt or the different kind of attitude that you have, is a little bit more solved and a little bit more clear for you so that you can Work with it in the following week.

The task for this Group is that you Work during the week. That is, not any more nonsense. You Work when you can. It doesn't mean that you can Work all day long, and you cannot even

sometimes Work every day. That I don't mean. I mean your attitude towards Work constantly has to be a wish that you want to, and that even sometimes when you cannot that you still want it. That you say to yourself, "I wished I could but I cannot." This is correct, because then you have a responsibility for what you are doing or not doing, and when you cannot do it, you are clear.

Now, what is it that you want to talk about based on the last three or four weeks. What kind of question did come up in your individual meetings? Is there anything that could be of general value to all of us? Is it me ... necessary to talk? It's much easier for me not to talk but only to answer. Then I don't have to think too much.

Yes.

Jin Marcoll: Mr. Nyland, this is in relation again to Sensing. And it was my understanding in relation to some questions I had to ask perhaps two months ago, my understanding was that when one was Sensing properly that they take in some additional food. And I guess that once...

Mr. Nyland: Wait a minute. Understanding of Sensing?

Jin: One wants to do the Sensing properly.

Mr. Nyland: Yea.

Jin: That is, that it fills the function for the body realizing the totality of itself, of its own existence; but that at the same time the particular sensation, um ... also at that same time there was an ability to take in additional food of a higher level.

Mr. Nyland: No. No.

Jin: No?

Mr. Nyland: Sensing is an unconscious exercise.

Jin: All right. Where have I gone wrong, then. Because last time I asked this, you said there is a possibility of taking in...

Mr. Nyland: Yea—when you Wake Up.

Jin: Yes. Once you are doing Sensing, is it ... say, on one level it's just a static type thing.

Mr. Nyland: No, it's not static. It's an unconscious realm, in which Sensing is done by the ordinary mind. It establishes something for the body.

Jin: I've been a bit confused, Mr. Nyland. Once you're doing it there—for the body in an ordinary way—it's on an unconscious level?

Mr. Nyland: Everything of oneself is unconscious.

Jin: And that if you go over into the higher, you know, Octave of the emotional body and you are Sensing then, is this when you have the possibility...

Mr. Nyland: You don't Sense there.

Jin: What is taking place, then. Is the sensation...

Mr. Nyland: The reason for the Sensing is to give the body—the physical body—an attribute, that what belongs to the physical body which is a Sensing organ. It becomes for the physical body a realization of its own existence. But it is not registered in the mind, than only through the exercise in making the Sensing possible. You mix it with sensation. Sensation is a realization that something is alive in one, and it has either a feeling ... and sometimes an emotional quality.

As a result of Sensing and the relationship between the ordinary mind and a part of the body, or the totality of the body, there is a possibility of openness and a porosity; and it is then ... when it is in that state when one is Sensing and then wishes to Wake Up, that then, with one's *special* kind of mind one becomes Aware of the same part of the body that is being Sensed, then *that* part can receive certain forms of food through the possibility of Consciousness.

Maybe it's not clear.

Jin: No, it's not.

Mr. Nyland: Is it?

Jin: Um... Yes. When one is doing the Sensing correctly due to the relationship between the mind and the body, it will create a certain porosity, a certain openness...

Mr. Nyland: ...in the part of the body...

Jin: ...in the part of the body that is being Sensed.

Mr. Nyland: Right.

Jin: Okay, the hand.

Mr. Nyland: Whatever it may be.

Jin: The next group of words was, uh... Could you repeat it again—just the next group of words that you...?

Mr. Nyland: The Sensing exercise is *that only*.

Jin: Yes.

Mr. Nyland: As a result of the increased porosity and the state in which the physical body is, or the part of the body that has been Sensed, there is a chance that food can flow in from outside sources when, now, the totality of the body is in a state of being Awake. That is, if, with the

special kind of the brain that is used for Objectivity, I become Aware ... this 'I' becomes Aware of the existence of the part of my body which has been Sensed, then in that state of Awareness food can be taken in by the body, direct.

All right?

Jin: All right.

Mr. Nyland: Keep it separate.

[pause] No questions?

Len Goodman: Yea, I have one. When I Work, I don't really get a separation. What's Observing me is very close. And I feel that I want to get more distance or make it stronger—I suppose more Objective—at that time. But I seem...

Mr. Nyland: Does that cover it—is it that the same thing: You want to have it more distant, and intense?

Len: Well...

Mr. Nyland: It's a little contradiction in that: When it is further away—if it is—it will become less intense, when it would be closer it would be more intense. Because if you can assume that from the 'I' a certain form of attention is directed towards the part of the body, the closer it is to the body, the less chance there is for the spreading it out, it can be focused better. But if you mean intensity, it depends on the attention that is in the Objective part of 'I', wishing to Observe correctly. That makes it intense; and attention of the 'I', and the energy that is given to it, is dependent on the wish on your part—unconsciously—to wish to Work, or wish to have a separation.

I think it is difficult to intensify. It is much easier to try to extend it; and when I extend it over a certain length of time, then it is possible that I condense that length of time into a shorter time, and then it becomes more intense.

You see what I mean by that?

Len: Yea.

Mr. Nyland: If I could extend it over one minute and give it the attention that I give it now as I wish to Work, now if one has that attention ready for one minute, it can now be intensified and shortened within half a minute with the same quantity of energy that is available.

Len: Uh-huh.

Mr. Nyland: To say it a little differently: If I have an intense wish, that what is the attention has a

certain duration possibility which I call 'momentum.' It is already, at the time when I start, available; when I now want to intensify, I shorten the time and I make an extra effort, the quantity of energy, being the same, is now deeper.

Len: I'm not sure I know how. I can try it.

Mr. Nyland: Think about it. If you get stuck, ask next time.

George Peters: Um, does that mean that there really would be a definite separation?

Mr. Nyland: Between what and what.

George: Between the little 'I', uh, really Observing me at the moment.

Mr. Nyland: But that, I thought, was understood. I would almost say the 'definition' of the little 'I' is that it has to be separate. Isn't it? I consider that the totality of my brain is made up of different sections, all functioning in a certain way and having definite duties assigned to it. Sometimes I say the formulatory in the front, the pondering quality in the back, that what is memory somewhere—I do not know exactly where it is—hypothalamus and thalamus being able to have contact with the feeling world, and things of that kind which take place all in my brain, and sometimes several at the same time. For instance I can visually see, at the same time I can hear, both impressions are recorded simultaneously. For the little 'I', we simply separate out a certain section of the brain; very much like any of the other sections, but this particular section is not used and it is then in that sense 'virgin field,' ready to be used if there is a desire. The equipment of the brain is the same, but when it is not used for ordinary unconscious purposes ... now, on account of a wish for myself wanting to have that part busy, I am able to send energy into that section by means of certain glands so that then that section starts to function like a brain; in a mental capacity, but this time like the brain ought to be solely when it is intellectually receiving impressions without any interference of any of the other centers. And that I call a conscious 'effort,' producing, in that part of the brain, Objective facts.

So, you see, when that starts to function separate from the others, there is of course a separation. And the separation is even more than an ordinary mind when different sections are taking part in certain things differently; there is always a relation between them, but this particular one is different because it has a quality which does not belong to any of the other sections, it is Objectivity.

To some extent, that part that is functioning in an Objective sense as a sentinel, and will not allow any interference from my feeling to come in, or any associative processes in the rest of my

mind to come in. So it is really quite separate, and we call it 'I' in order to distinguish it from 'It'. But of course it must be within the brain. It's not in the atmosphere around it. The reason why I say 'as-if' it exists and it is 'as-if' it is outside of me, it's only a matter of speech in order to illustrate that it really has no contact with the rest me. When the rest of me is unconscious, it's easy to see something that is separate from it as the possibility of being Conscious.

Yea? No good yet?

George: Not good yet.

Mr. Nyland: What can we do now.

George: Laugh.

Mr. Nyland: [chuckle] All right, you try.

Yea.

Clai Morgan: Um, I've been in Work now for a year, and I really can't say that I've Woken Up. And I'm almost...

Mr. Nyland: You know, when I listen to tapes, particularly here, and a wagon or some truck goes by, the voice is completely blotted out. When we sit in a room together and I have attention and wanting to listen to you, I can block out the noise from the outside that I don't want to hear, but the microphone doesn't do that. I'm only mentioning this apropos to this particular instance, because whenever there are tapes to be listened to, it's only worthwhile when you can really hear what is being said. So, whenever there is noise outside, just wait; let it go by and then say what you want to say.

All right. You have been in Work for a year now.

Clai: And I can't say that I've Woken Up. I can't say that I know what it is to Wake Up, and I'm not even sure that I know what it is to have the experience of separation. And I wonder if this is normal.

Mr. Nyland: I think it is normal. I think a lot of people talk about Awareness and Awakeness who have really never experienced it. But they want to be a good fellow and do the same as someone else, and then they feel that they ought to have felt it and then they imagine it is there and it isn't there.

I think for some people it takes a long time before they have a realization of the actuality of that what is that kind of an attempt. So I'm not blaming you. I think it is quite common, and when you say it, it is quite honest. And the only answer is, that for some people it's a little easier



than for others. Some of them live in a different way. When one is not primarily intellectual and you try to find it out in an intellectual sense, you have a great difficulty. That what I sometimes know for myself, may not be recognized as a real result of a Conscious state or an experience that I would call 'Conscious,' and the difference is always between the intellect and the intuition; and that sometimes I know that there is something there as if present to me, and I say sometimes it is like 'coming to' myself, or it is as if something 'is there' while I am also there. And sometimes it's very clear—as if there is actually something quite separate from me—and there are many different ways by which I can express it and also can experience it, and particularly in the beginning.

I would not worry about that, but I would also try to reduce this kind of an effort to such a simple form that I don't think that it could fail if you say I am 'Aware,' or something in me is 'Aware of me.'

Try a very simple kind of a thing in sitting and closing your eyes and moving your body, because I'm quite certain that there is something in you that keeps on realizing that you exist. I'm afraid you're making it a little bit too confused. The simple experiment of a knowing that you exist, even if the knowing is not an Impartial one, certainly you must know ... by your memory you know you have existed the moment before. If I now try with the eyes closed in order to exclude impressions through the five sense organs, I come to a realization of something of me with my eyes closed: That I am, that I exist. And even if that, for the time being, is a little later than the actuality of myself being perceived in some way or other which I call an 'Awareness,' even if that is not at the time when it actually happens, it is in my memory. And when I try to keep on doing this for some time, I try to shorten the distance between that what becomes memory and what is the fact, and then I reach, very close, this point of an Awareness. At the moment even when I say it—"I am"—I am, and I know that. Keep on trying, but in very simple ways. I'm quite certain that if you walk through the door and you have to open the door you want to walk through and you stop, there is something in you that realizes you exist.

All right? I wouldn't say try it for another year. I think within the next five days you must know—without doubt. But, do it the right way; because I don't know what you have tried, but if you try this in such simplicity, I'm quite certain you will realize something is there, and you know it has not gone through the regular brain. Even now, during the meeting you can close your eyes and see if you can become Aware, just for a moment.

Yea.

Now, who was here. Ed, yes.

Ed Wax: Yes. You mentioned habits a while ago ... and the last couple of months I have a feeling as though I've been very honest with Work and I reach a state, now, of going ... living a very routine life every day, but I feel definitely that something much higher, I must make it notice me. And I feel as though by working with habits that I would simply notice—observed and seen, or maybe Wake Up—something a little unusual. Because I live very routinely and why ever ... why I am asleep and unconscious—I'm not certain. I don't know how ... what the original sin was—if it was a sin—but...

Mr. Nyland: Sin?

Ed: Well, sin—why am I asleep.

Mr. Nyland: Is it a sin to sleep?

Ed: I'm not certain, but I don't want to sleep.

Mr. Nyland: Which sleep do you mean, now.

Ed: Unconscious.

Mr. Nyland: Unconscious sleep? Waking-sleeping state? Is that what you meant?

Ed: Well, waking-sleeping state is better than I was before I found Work, before I came across the ideas. But it's not enough to satisfy my desire to Wake Up.

Mr. Nyland: Maybe I don't understand you. You mean the waking-sleeping state was better before you came in contact with Work?

Ed: My state seems to be different in my understanding, now, than before I came in contact with the ideas.

Mr. Nyland: Oh, I'm sure about that.

Ed: I'm not certain exactly what it is.

Mr. Nyland: No, no. It's different. Not good or better or worse, but different.

Ed: I'm describing it. I see.

Mr. Nyland: So in that sense, then, this waking-sleeping state is giving me more now.

Ed: It's giving me more, and it's giving me enough to make me want more.

Mr. Nyland: But, what is it, now—that you said it was 'higher.'

Ed: Well, when I say 'higher' I guess I ... well, I guess I associate higher with something, some place that I would like to go and live.

Mr. Nyland: Yes, but don't let your feelings now get mixed up with your...

Ed: Yes, I think that's the problem.

Mr. Nyland: Because it's quite right to wish for something that is higher—that you want to go there. But we now have our feet on the ground in order to find the message of *how* to get there. So whenever I say, “All right, I want this ‘I’ to exist” and I create it, I can say, “Yes, it is created in the image of something which is higher,” for me ‘higher’ is because it has certain attributes which in ordinary life I don't have and which I assume are of a higher quality when I call them ‘Objective’—Objectivity being away from subjectivity, in the direction of Infinity. So in that sense I can say “Yes, I want something higher to exist” but it is not chartable. It's a vague something that you wish, like many times God is, but when I create ‘I’ it becomes very definite and there's a certain amount of Work that ‘I’ has to do and, as I say, I ‘endow’ it with the possibility of doing it, and also then when it is Working it receives information about me, and all that is very much down to earth.

Now, when the question of the habits changing, whenever I stop a habit I arrest myself *in* life, and instead of continuing in the same form of manifestation in which my life is expressed, I now hold up life and I prevent it from being expressed. And it's for that reason that it becomes important for me to use it for the purpose of Observation; because when I prevent life from being expressed, I make then a separation between the expression and what life is, and the reason for wishing to Wake Up is to Wake Up to life, and not the manifestation.

I hope you understand that, because it might confuse you. When I say Observation is the process of Observing my ‘manifestations,’ it sounds contradictory to what I have just now said—that as a result of Observing, I Observe life and not the manifestations—and the only way by which I can explain it: While I am now Observing the manifestation of my body, my interest is the realization that life is in the manifestation. And when I become, regarding the manifestation, as it were ‘cold’—without the description and without liking it—then there is a chance for me to break the relationship between that form and life itself, and then I become Aware of life of myself.

That may be a little too much philosophy? Then we don't want to continue. Form a triad, Ed. Because the wish to Wake Up comes from a very definite place in one's self, and that I call ‘higher’ when I start to realize that that what is life in me is bound, and any wish on the part of that kind of life to be set free is of a higher quality than ordinary, daily existence.

All right?

Yes.

Lucia Nevai: Mr. Nyland, I wonder where to go from where I am now. I talked to you ... I spoke with you briefly before Christmas and I, uh...

Mr. Nyland: A little louder.

Lucia: I spoke to you before Christmas and I ... I tried to, uh, get more involved in ordinary life, as you suggested. But I feel like I'd like to start in on something all over again.

Mr. Nyland: All over, in what way.

Lucia: All over in the sense that I haven't been Working, and I get lost as to where to start back in again.

Mr. Nyland: So, where will we now start.

Lucia: Well, I thought maybe that I could start by doing the Sensing exercise, or I could get a task.

Mr. Nyland: Do you remember, yourself, about the five different forms of manifestations? And the task would be to take one for each day, and to try to become Aware. In the first place, one becomes alert, more alive to oneself in the different forms which these manifestations take. There's sometimes a wide range, and sometimes quite narrow. You can have people with a voice that is all the time flat, and you have people who have only a dark, I call it a 'bass' voice and sometimes a little bit of a treble; whatever it may be, but the variation in a voice as a whole range of two or three octaves, that is very seldom that a person has that. They may have movements ... and usually the characteristics of a movement which makes a personality are rather limited, but if in your ordinary walking you introduce certain unusualnesses, certain things in which they don't belong to your walking but you want to make your body behave a little differently, you increase the possibility of the manifestation— now being, let's say, ten of a certain kind—to being increased to about twenty five or thirty.

Whenever it is something unusual to you, it can remind you that you do it for a certain purpose, and that purpose then is linked up with the wish to become Observant to it. So you take movements, you take posture the next day, you take the voice the following day—whatever it is—and you keep on varying this as you like. Don't take two on the same day. For one day, it is the movement of your right arm. Whenever that happens to move and you happen to see it—or rather, that you are reminded—then there is something that must take place in you which is

Awake to that movement of the arm. So that it is not only a seeing and a knowledge that the arm has moved, but that something in you is Aware. And it will take some time before this idea of Awareness—and where it is and what actually is the experience that you are talking about—before that becomes your own experience. But the task is sufficiently varied for you not to lose any interest.

All right?

Lucia: Thank you.

George Simich: Mr. Nyland.

Mr. Nyland: Yes.

George: There is very difficulty of Work—which one experiences in Work—one stays interested in going from knowledge...

Mr. Nyland: A little louder, George I cannot hear it all.

George: It is very difficult to put in words what I experience, I ever experience. It goes into my subjective mind, but it's ... but Work: from my knowledge to understanding.

Mr. Nyland: Yes, but you don't do it.

George: I mean, to apply my knowledge.

Mr. Nyland: It takes place.

George: Takes place. Uh,...

Mr. Nyland: That is something that is inherent in the acquisition of knowledge—when under the influence of something that is Conscious, the knowledge will become understanding. It is not something you push. It is something that is created because of the change of state in which you are. It is as if this—what is Consciousness as a result of an attempt of Waking Up—starts for that one moment or as long as it lasts, to influence the surrounding. And when I say it 'lights up' when it is alive, then that what is being lit up starts to change, and the knowledge in the presence of that light *then* becomes understanding.

It's a different kind of a process from the acquisition of more knowledge. It's ... the process is, I have knowledge and it has to go over into understanding. But understanding for me belongs to a different level of my Being; and because of that I cannot really direct it, than only that I know that simply under the influence of light, which belongs to the highest level of Being that I ever could conceive, that because of this, knowledge will go over into the level of my Being, and as a result of the existence of Being as a level, that level will have understanding.

George: But what the mind says, I will have to formulate my experience of these things.

Mr. Nyland: You go back again from the level of your Being to the component parts out of which the level has grown. You have to understand that concept very clearly. Because there is a point in which there is the possibility of going Above and below. It is the point of fusion. Fusion means that there are certain component parts which become One, and it is at that point where practically everything else stops. And I've compared it with a melting point: When the temperature that is provided in order to make something melt, when it goes over from a solid to the liquid state it is a different phase in this particular instance, but whatever then is taking place is always at the same level of the melting point until all the solid material has been changed into the liquid state.

Whenever there is a changeover from an unconscious to a Conscious state, we indicate it by means of a line and a couple of gates through which I enter into a Conscious area. The line indicates that it belongs to the two areas, and that is the moment of fusion when, let's say, three 'component parts' change over into One, which is the Law of Evolution. Whenever that takes place, at that point, because of certain conditions which are influencing the state in which I am, I can go in the direction of the Oneness and I can go down in the direction of the three-foldness.

Now, when I talk about the level of 'Being,' Being is made up of the three component parts of myself as three centers, and there is a level of Being which is in touch with the three centers and at the same time has the possibility of growing further into the realm in which that Being can develop. So my understanding is in touch with that what is the knowledge, but the understanding belongs to the totality of my Being, whereas the knowledge only belongs to the totality of my brain. And that is the difference.

So, understanding becomes much more encompassing for myself as the totality of a Being; and in that Oneness of Being, understanding and emotion and actual Will as execution, are One. When they start to grow they grow out again into different directions ... but there is a point at which they are One, and going down split up again into the three component parts out of which the Being originally was formed.

George: So I can understand my experience and I can say it by how I call it and I can by saying it, is my experience correct? My emotional state was, I would say, manifested over me—or better, I feel like one ... one George. I realize I feel it like joy, but I can't describe it—going through this experience—my emotional state. This emotional state, I would say this: that I

would say for sure, you know, that I'm part of this emotional state. This emotional state, I realize that it has loosened a little my thought, and I thought that maybe I will be able, not to formulate but better maybe to explain this new state or new level that I...

Mr. Nyland: From the standpoint of understanding.

George: Standpoint?

Mr. Nyland: From the standpoint of understanding...

George: Yes.

Mr. Nyland: ...as belonging to this higher emotional state...

George: Yes.

Mr. Nyland: ...which is right. But as long as there is a separation of the emotional state and not having gone up completely into the state of Being... You see, that is the point.

George: Yes. But one thing I notice: I only noticed my manifestation when it's a little different—what's happened there, what I have done...

Mr. Nyland: George, whenever I talk about a line, I talk really about the band which sometimes I call 'twilight' or 'dawn.' It is a little wider than just a line. But everything in principle belongs to the line of change, so that that what is in this band is already subject, more or less, to that where it came from and that where it is going. It is only the proceeding from the bottom of that band to the top of that band—if that were possible to define it—that I then would reach more and more of a percentage of a Conscious state, leaving that what is still ninety-nine percent unconscious. But it's very difficult to explain, because there are no sharp distinctions like I would like for my ordinary mind to have, and this is the function of the *ordinary* mind. In the concept of understanding, such divisions are completely gone. And that is why in the level of Being, that what is level of Being as understanding *plus* emotion *plus* that what is execution which many times is only a posture of the physical body, is then so completely One that I cannot make a distinction anymore into three centers.

Whenever I want to define it, I have to go down and reach my knowledge, but when I actually am on the level of Being there is no change anymore. If three things are combined into one point the point contains all three, but the point in itself is not divided into three. And this is what I tried to explain: That there is a certain state which is between that what is unconscious and what is Conscious, and that the functions in the unconscious state is the Law of Three becoming One at that point where the changeover takes place, and that from there on into the

Conscious area it again becomes three.

It is like inverted pyramids, George, but I don't now want...

George: In explaining this experience I will, uh, I will be just able to split this into three on the next level, almost.

Mr. Nyland: It is all right.

You see, when the process continues, I've ... with an hourglass—I've compared it with that sometimes—it is a triangle like this, and there is a point in which, if I turn it over I change my time. And it is really that kind of a flow that I see that takes place; and it is not finished until everything has flowed through and the point is clear, then everything that is below because of the law of gravity, it is different when it is the law of attraction towards Infinity—it goes up. But the principle is the same: When it is all flowing through it is finished, but then it is in the upper part and starts to develop further.

When Man becomes Conscious, when he develops his three potentialities of his body—physical, emotional and intellectual—or when he has physical, Kesdjanian and Soul, there is a point in which Man can become One regarding that what he is on Earth, and when he is Conscious, Conscientious and has a Will he can then be a total Man, and Gurdjieff calls that 'Harmonious.' It is like the three parts having become a sphere of Man in which the totality of himself is this sphere now becoming more and more reduced to a point, and then afterwards expanding into the different level which, from the standpoint of Earth and Man as he is now and what we then call 'self-Consciousness,' going over into the level of Cosmic Consciousness. And the connecting link with that is the 'Sol-La-Si' of Soul ... and that I've called every once in a while the 'umbilical cord,' which helps a Man to go over from this kind of a generation into the next one as a rebirth so that then self-Consciousness is linked up with Cosmic Consciousness. And it is then that Man becomes a different kind of a creature, in which he belongs to God instead of belonging to Earth.

George: I see.

Mr. Nyland: Yea.

Eunice Cornish: Mr. Nyland? You said that "When I wish I can, and when I can I can do." Last week I've found that when I wish I can—I can understand that—but when it comes to doing, that requires more. But, what do I ... do I...

Mr. Nyland: Any kind of doing, is when the wish remains. It does not matter what the doing is,



as long as that what is an Awareness of myself is accompanying that what I am doing. That I call 'doing.' Doing is not just the activity we are familiar with. This kind of doing is that what I do in ordinary life *plus* that what is a Conscious state.

Eunice: All right.

Mr. Nyland: You see, it is the process of Participating in my life as it is by means of an 'I' now being present to 'It,' and then the 'doing,' in the sense I meant it, is when 'I' and 'It' are together and start to influence each other.

Eunice: Oh. I thought you meant that you have a Will ... I mean, that you develop a Will.

Mr. Nyland: No, not yet. The Will is not yet there. The 'I' is still primarily intellectual as an understanding of what is Consciousness. If parallel to that Conscience has developed—which, of course, it will—then, when Consciousness and Conscience are together they determine a Will, and the Will is strong because there is no conflict between Consciousness and Conscience. It's a different way. It is a process that takes place only after 'I' has Participated with 'It' and 'It' has 'changed,' I call it, from personality to Individuality.

Eunice: But that's not me. I mean...

Mr. Nyland: Not yet. But we always hope, don't we.

Eunice: But, but the way I understand ... on *my* level when you say "When I wish, I can," I'm able to believe that because I've proved it. I know when I wish, I do Work, but when it comes to do on *my* level, that would be...

Mr. Nyland: Do it in ordinary life with as much of your Consciousness present to you. That is the 'doing,' you might say then, for your level. To say it simply: when I then will do as a result of the experience I have had before, I will try to be Awake while I'm doing what I'm doing. The Awakeness has to be there, because that is represented by 'I'.

Eunice: But, when I think I want to do and I think it's going against my body, then I ... then there's something in me that can. I mean...

Mr. Nyland: I wouldn't go against the body. All I would do is to let the body do what it can with 'I' present to it. Don't go against it. Let it be present and then shine because of its own light, and influence the body as it is.

It's a different process, darling. When I wish to make an 'I', I need energy. For *that* I go against the wishes or the habits of my body, because when I arrest it the quantity of energy that is then available I wish to direct into the formation of 'I'. This is one process. The other is, when

there is 'I' already—at least a little bit--and I put it back again to where it came from, which is my body, then it helps the body to perform whatever the body has to do, and there is no friction when there is not—that is, the presence of an 'I' to 'It'—...

Eunice: There's no friction, but help.

Mr. Nyland: ...because the 'I' has the energy.

Eunice: Uh-huh.

Mr. Nyland: From the friction, the 'I' was born. When 'I' is alive and mature, it will go back to where it, I call it, where it 'came from' as a wish and helps, then, 'It'—my body—to develop.

Eunice: Yes. But when the help is there, then the body will just become as it should be, more as it should be...

Mr. Nyland: Yes. When there is light and heat in the presence of that what I am physically, I know what has to be done and I have the possibility of doing it because I have warmth, which is the energy that will enable me, sometimes I say, to 'fly.'

Shall we let it go?

Eunice: I'll try.

Mr. Nyland: That's good.

New Questioner: After, um, let's say, several years of, hypothetically, of Observing the physical center, is it possible to shift the focus to the emotional center, or are emotions too subjective for the effort.

Mr. Nyland: I've explained it a few times. If the 'I' is strong enough, when it is really Impartial it doesn't matter what the object is because the 'I' will remain, in Observation, Impartial even if that object becomes hundred percent partiality. That is one way: It depends on the strength of 'I'. The other is, I Observe my physical body and the manifestations are the result of what I feel and what I think, and it is possible sometimes when I see the manifestation to trace it to the origin, particularly when the origin remains and the manifestation remains. In keeping on Observing the manifestation I go, as it were, 'up' the road where it came from as the motivation, then I reach also my feeling center and sometimes I reach my mind. Both processes are possible.

Questioner: Uh-huh. Uh-huh, fair enough.

Mr. Nyland: All right?

Questioner: Yes. Now, uh, just another question. In terms of understanding myself, part of understanding myself comes from understanding my feelings. Now, if I become aware of my

feelings and try to understand them to know who I am, it ... I then interpret them subjectively...

Mr. Nyland: How do you know what your feelings are. How do you judge about your feelings.

Questioner: By an intellectual description.

Mr. Nyland: No.

Questioner: Well, by feeling them, I guess.

Mr. Nyland: By feeling ... by describing the physical expression of the feeling. It's very difficult to separate the feeling from an expression physically. Of course it is possible, and then if it actually is free from the manifestation in the physical sense and if it is free from the wish to elaborate on it and talk about it and explain it, then the feeling can stand on its own as a center, and it will have then an emotional quality. What really takes place is, when a feeling is connected with the physical body, it stands on its feet because of the physical body. When that is separating, gradually the feeling will go over into an emotional state. But it still must have support, and that support is supplied by the higher level of Being.

So, you see, the emotional state is not as yet sufficiently free to stand on its own, and in the development of Man the emotional body is always inbetween the physical and the intellectual, and both support it. That is, if you see the diagram, the 'Sol-La-Si' of physical supports the 'Do-Re-Mi' of Kesdjan, and the 'Sol-La-Si' of Kesdjan is supported by the 'Do-Re-Mi' of intellect. It's a very beautiful kind of a thing to see: That we need the physical body in order to go from physical to Soul, but that Soul cannot stand on its own until the Kesdjanian body has functioned as a mediator. So when I say "Where is your feelings without the expression," you can explain it and then it becomes an expression of the intellectual part and you can show it—then it's an expression of the manifestation—but by itself as an emotional state, describing it even in the sense of the vibration rates, where do the vibration rates take place? Again, in your body. And even you say "It's my heart vibrating," it still needs the body.

Emotion is a different kind of a thing. It is something that first has to be there as a possible source of animation, in which the emotions become an animating quality and then will form a radiating quality, of being then on its own without using either the physical expression or the intellectual. That is the real way: with the radiation, is like the Sun shining; because it is the Sun and has to shine, and the emotional state as an emotion must be an emotion directed towards God, because that's where it came from.

Questioner: You said it doesn't show in the physical body, in that state?

Mr. Nyland: It can and it cannot. It need not.

Questioner: Uh-huh.

Mr. Nyland: It can be, but that presupposes a complete separation of the two centers, and in the case between physical and feeling it's extremely difficult.

Questioner: Well, in terms of, uh, what Gurdjieff says about a well-balanced Man, in working toward the three centers to distinguish between each one so that each can properly function, uh, best in its own particular needs or area, it really becomes a matter of separating the three.

Mr. Nyland: It has to be separated. That is why in Observation it has to become Impartial. And even if it's physical or emotional or intellectual, I still have to remain Impartial to it. I still have to eliminate influences from my intellect by disassociating that what is being Observed. So all these kind of things are necessary in order to have something that I then afterwards can mix in the proper proportions. But when I have a feeling center which is halfway inbetween the physical expression and that what is my mind expressing it, it is not pure feeling. So I start to make a mixture of the three bodies and they are not free from each other, I am already loading it up in a certain direction and it never will be harmonious—in accordance with what I consider the need that certain component parts, how much of each.

When it is a question of making a Harmonious Man, I want to have the possibility of selecting from each body how much is necessary in order to produce a certain harmony, but when my emotional body is mixed with either physical or intellectual it is not pure, so I cannot really describe any kind of a formula. I cannot, say, take five parts of the emotional body but it is a little bit tinted by means of the intellect, by means of the physical. How much—I do not know the impurities, but I do know when it is a hundred percent pure that there is no impurity so then I say “Five grams of that,” I'm sure it is five grams of completely emotional quality. Then I can afterwards arrange it in any kind of a harmonious form that I wish; and I say “Five parts of emotion, 10,000 parts of intellect and one percent physical,” or I can say “hundred percent physical and a little bit—just little bit of a pinch—of a [inaudible] as emotion, or a little bit of salt as represented by intellect.” It all depends what kind of harmony I then want to create, you see, but as a Man I want to be able to create any harmony which is needed for the conditions under which that Man happens to live, and it is very seldom the same kind of a harmony.

All right?

Questioner: Uh-huh.

Mr. Nyland: Yea.

Cindy Curry: Well, I have a little struggle, and when I go against something, seeing myself I have a lot of energy then, and I want to use it and not get lost in just the struggle. Can you tell me something that will help me.

Mr. Nyland: No. If you have a lot of energy, is there too much? What is the struggle, then, about it.

Cindy: Well, I mean just in having an ordinary life struggle and feeling myself go against it...

Mr. Nyland: Yea.

Cindy: ...then I have some energy.

Mr. Nyland: To go against the struggle, or as a result of your struggle.

Cindy: It's like a result.

Mr. Nyland: As a result of the struggle. That means you have more energy than is represented by that what is needed for the struggle. So you have some extra left.

Cindy: Yes.

Mr. Nyland: While the struggle is going on, you need your energy for the struggle. There's very little left in the process when one is struggling, but when you once have conquered it, then you might find yourself with extra energy because it was a good fight. It depends on what you want; because if you only have energy to overcome a struggle, those that are the strongest will win; and sometimes the struggle for something may win out over your wish to overcome the struggle, or it may be the reverse.

If you are present to that kind of a struggle and you see the influences—either the positive and the negative ones with you receiving them—there is a chance for you to take the two—that is, positive and negative—within yourself, convert them and come out with a residue as energy as a result of the struggle.

Do you understand that? It's a different energy. It's not struggle anymore. It is energy, and that energy can be used for the purpose of continuing to live, as a wish to Wake Up. This is what one does with extra energy. When it is energy belonging to the Earth only, it has to be used up on Earth for whatever purpose; but when it is confronted with a different kind of energy opposing it and I am inbetween, I become a conversion machine and I use one or the other, within me making something that is different from either one. This I call the 'neutralizing' energy which then, as a result of the other two being 'consumed,' as it were, by me within me,

that then I have, in this neutral, the possibility for further growth in which the energy I have now again becomes negative regarding the next level.

Whenever you have any struggle, Wake Up at that time if you can, and you will see the struggle will disappear and you will be left, in the first place with a certain joy that you have gained, in the second place with a wish that you must continue to make good on what you have received.

All right?

Cindy: Thanks.

Jim Huntington: Um, what can I do to offset the workings of my mind during the day. It's, uh...

Mr. Nyland: Activity with your body, and try to get your mind working together with your body. That is, if I do something I do it with all my mind and there is not much chance that the mind on its own will start to bother me. If I could do that what I wish to do with all my heart and my head and my hands, it would be in the image of that what is the unity of myself as if Godlike, I would not consider anymore what other kind of a thoughts there were because they would not be fed.

When you have too many thoughts going on in your mind, you are lazy. You allow it and then say, "Well, it confuses me." So then, get up. Do something. It doesn't make any difference what you do. At least it will draw off energy away from the mind, and in the second place it will give you a chance for much more equilibrium. I say it's lazy, because you don't want to oppose it.

It's very difficult sometimes, when you have a feeling and with your mind you have to say to the feeling "Don't feel." That's a different question. But when it's only a matter of your mind, simply become interested in something that really is more interesting to you, and the rest of the mind will dry up. You know the example: I'm tired, so this and that and so forth, and then a telephone call from the friend—have a nice party; come on over, there's a lovely girl here—there's absolutely no more tired.

Yes.

Richard Lipton: Mr. Nyland, when I listen to music and if I listen to it—the music—for the first time and I'm moved by it, the fourth or fifth time I'm not as moved and maybe the tenth time I'm not moved at all. And I find this is the case with what I read about Work. I've read most of the books about Gurdjieff many times with, you might say, diminishing returns—except, of

course, with All and Everything and Meetings. I find myself turning to outside sources of stimulation—other books about religion, about other religions—and these help in my own need for stimulus ... for, I guess, emotional stimulus. What can I do to keep whatever fire I have inside, or pilot light, burning.

Mr. Nyland: Everything will run down; even the reading, even Work; because that happens to be the condition on Earth. I like to start each day as if it is a new day, but I know it isn't. If, however, I have thoughts—or that what has stimulated me in the past and it is in my brain or it is in my heart—I now put into practice in the actuality of Working, I empty my heart and I empty my brain of those thoughts; then that what is taking place, when I actually have put to practice such energies, is a desire on the part of my level of Being wishing more, and then I will derive stimulus from anything that will help me to continue the process of application.

You can close your eyes for a little while and then simply say “So-and-so will do it,” but they don't do it because they don't emphasize the necessity of that kind of Work. The reason why I have to stimulate it is, when I Work I discover what I am, and that in itself is such an eye-opener that when I discover really *that* is what I am, I wouldn't want to believe it before, it will give me then a motivation of Working more.

So, if you find yourself that you lose interest, it simply means you become smug. You don't see yourself anymore. You're so used to it and whatever it is, you have closed your eyes already. Everything of that kind must ultimately lead to self-accusation. You cannot blame the Earth and you cannot blame yourself, because it's the usual process that happens all the time, so this is subject to exactly the same rules. But your 'I' is not subject to it. Your 'I' is on a different kind of a level, and it is not influenced by that what we in ordinary life call a 'distracting' force. And when I feel that there is not enough of the 'I' it is my fault in not creating it, and when I don't create it, it simply means I'm satisfied with what I am. So, look in, to yourself, and try to discover that whatever it is—with all the things, that you say “I have no further interest in this, that and the other”—what is it that makes you that smug.

There should not be any reason for stopping Work, than only if at a certain time I know I cannot do it because I see too much, or I don't have enough energy at that moment. But my ... the principle is, I'm so far away from what I really want to become ... it is based on the realization of what I am now and how tremendously and almost totally unconscious I am, and that I, as a Man wishing to grow up, remain unconscious; then at a point I say “The hell with

that, I don't want to be that way," so I Work. I don't care if you get it out of someone else, if it gives you the need for application. If it's only a little satisfaction of your brain and your feeling it's all right, but what good will it do you. It won't buy you any bread. The application will give you bread at the proper time, and at the proper time when it's not fed, it will make you hungry. That's the state a Man should be. He should constantly be hungering for something that can feed him, and then he's not interested in something that only halfway gives him a little satisfaction in his brain. He says "That's not the kind of food, I don't even want to digest it."

All right? Now you Work.

Yes.

Andrew Nevai: Over the last couple of weeks, Mr. Nyland, I've had maybe three or four or five dreams that were very vivid and left me in a certain state in the morning. A couple of times I woke up in the middle of the night. Now my question is, uh, I was wondering if these dreams are indicative of any kind of a loosening of emotions or the emotional...

Mr. Nyland: No. No. Not at all. It's just a matter of a repetition of certain thoughts that are already in your brain and perhaps with a feeling that was connected with it—of course, that can always happen—but there is no reason to assume that it is the loosening and then combining with it. There is definitely, in sleep, a loosening up of the centers because they're not used, so they fall back into the state in which they really were originally. It's only when you become engaged in ordinary life by waking up and opening your eyes and having your sense organs start to function, that then the centers again become connected. But it takes a very short time; early in the morning, pretty soon you start thinking about this and that and the other, and immediately your feeling will be there. But your dreams are simply thoughts and a little bit of feeling that happens to be because the mind becomes a little looser, and very often it is so loose that lots of stuff that was already deposited there several years ago can come up to the surface, and it hooks onto some other kind of a thought almost haphazardly. Because you cannot control those things; you can only interpret them afterwards, but you cannot direct them.

Andrew: I didn't want to direct them, but I was wondering why they happen. I don't recall ever having so many with me.

Mr. Nyland: Oh, I think in a general way whenever you try to Work you already enlarge your world. I'm quite certain that a person who starts to Work, even if it's not Impartial he already sees many things of himself he's never seen before, and because of that they come to your



memory a little easier when you start to sleep. So, there's much more material available.

Andrew: Should I do anything with it, or just...

Mr. Nyland: No! No. Consider them very interesting—and then the next morning find out “Why did I dream this” and start interpreting—of course it's a nice pastime.

Okay.

Ruthie Heim: Once in a very blue moon I have the experience of something in me separating from my body, this personality. At those times it's as though that which separates is Aware of my personality; it has a certain substance to it that is not there in my everyday attempts to be Aware of myself. At that time, um, that which becomes Aware has a realization of its own existence as something distinct from this body or this personality.

Mr. Nyland: That's right.

Ruthie: And at that time I can sometimes get a glimpse of certain, um, ways of feeling or thinking which, um, are quite characteristic of me and which I am generally extremely attached to at those times.

Mr. Nyland: It is right, Ruthie, because sometimes it is like a force that crystallizes out. You see, when one talks about ‘I’ and you say “I create it,” and in the beginning it is ‘as-if’ and then it goes over into a certain form of reality and it is then an image representing certain things of a higher nature that I endow it with and all of that, when I say it becomes more and more ‘mature,’ I mean by that that it becomes more substantial. And sometimes in this kind of a separation, when the ‘I’ appears—and dependent on the conditions in which I happen to live, then, and the atmosphere which is around me—it sometimes becomes conducive that part of that kind of a substance of a light nature starts to crystallize out, very much like a spiritual value sometimes crystallizes out as ectoplasm. And it is not visible, but it is noticeable and it crystallizes out and then gains more weight, and because of that I notice it. It is not as light as before, but it is as if it is there. I cannot touch it, still I would swear to it—that it exists. And I think this is quite right as an experience.

After a little while it will dissolve. It's very much like smoke, that when you smoke and you see the swirls and there is a little bit of carbon or whatever it is in the smoke that makes it visible, it disperses and gradually seems to unite again with the air as a whole. The ‘I’ at times, when it has had this process of being crystallized for a while and it has given one a very definite experience of something existing, almost it is feeling that it has done a little too much and given

away too much of its own nature, and starts to disperse and becomes much more One with the totality of things around one, without being visible. This realization on the part of 'It', when that happens, can cause one tremendous joyful feeling; because part of one, as 'I' having become known and manifested to myself in that kind of a form now as belonging to me, is joining that what is the highest I wish to reach. And it's a beautiful thing.

Ruthie: That is the only thing at this point I would dare to call real 'I'.

Mr. Nyland: Yes.

Ruthie: And, um, this is something which happens very rarely. It happened to me more in the beginning, and then...

Mr. Nyland: Usually it happens rarely. It depends a little bit on the particular state in which one is in receiving it. When one can then start to live as if away from Earth a little, in which state it will happen much more often; but then in that kind of a possibility one has to forget a little bit that one lives on Earth, and the more one is lifted away from Earth—that the feet, as it were, are carried by 'air' and not the Earth itself—the more the possibility there is of such things happening, since the head and the heart are at a higher level and in contact with different layers of the atmosphere. It's a very subtle kind of a thing, but it is possible that at such a time one becomes much more susceptible to these possibilities, and they are not then as rare. I live, for such a time, in a different kind of an atmosphere. If I live near a church or in a church—and not only one day, but repeatedly—there is a different something that takes place in me. If I am interested, even in ordinary life, in certain thoughts and I go to bed with them and I get up with them and I live during the whole day and sometimes even I dream about it, I am lifted up into that atmosphere, and with that the state in which I am, of course being affected by that atmosphere, will receive—that is, my state will be able to perceive—different things which in ordinary life I don't.

No, it's quite right. It will become more. You will see. It need not be such a rare experience. Ultimately it is something that one can actually call.

Ruthie: Call?

Mr. Nyland: Call on.

Ruthie: That would be my goal.

Mr. Nyland: Yes, you're quite... That's right, Ruthie.

Art Dann: Mr. Nyland? Sometimes I think I really wish to Work, but most of the time it is not

that at all, and I don't think that I place any particular value judgment on this either wish, feeling or thought, or just something that tells me I should Work. And my question is, whether it is best to Work only at times when I feel that the wish is really there, or whether to Work...

Mr. Nyland: No. Only Work when you *feel* the wish. When there is something compelling you with your mind that you 'ought' to, don't Work. Because then you do it because it's some kind of a thought that has been planted in you, but when it's a feeling it's a realization of something that you need, and that counts. The other one does it because Gurdjieff says so or you read it in a book, but when it is a feeling and you know that there is a possibility, it comes from the need for yourself to wish to grow up or to wish to—whichever way you want to call it—to become a Man or to become Conscious. When it is a need, it's a hunger and it is your own, and it comes from the level of your Being where you are rather low and wish to grow up into a higher level. It involves the totality of yourself, and the feeling is simply the spearhead that indicates the direction.

When it is something that happens in your mind, or even the indication physically of someone else doing it, it is only a part of you and it never will become complete. It will stay there; it will develop in that direction, it will satisfy in that direction, and the result will be lopsidedness for you. That's why it's far better to wait until the feeling will come. And it will come; because the more that the thoughts accumulate and the more the indications are there of seeing other people, the more one is influenced—also in the level of one's Being where one is—and it will take the form, then, of a feeling of realizing that something is needed.

All right?

With that I mean... I hear something, huh? Is that the end? Oh. No, it's still ahead, lots to go. But that's still running? Then very likely we must stop. That would be, then, progress. Huh?

John Marshall: It's almost to the end.

Mr. Nyland: No more questions? Of course, no more.

What is it?

Mariana Mendoza: I had a question.

Mr. Nyland: Go ahead, as long as the tape lasts.

Mariana: Um, when I make Work efforts, I don't Wake Up. I get something else, and I don't know how to Wake Up. So whatever else, what good is it.

Mr. Nyland: The answer that I gave a little while ago, of the continuation, for her who had tried it for a year and never had the experience, what I said there—to reduce it to simplicity and with your eyes closed come to the realization of your existence—is the beginning of becoming Awake. What will change that what is still an Awareness into Awakening, is an Impartiality regarding your existence, and the more you can say, “I exist” and nothing else, the more you will be Awake. Just keep on trying in simple things. You get confused with many things that you try in accordance with your mind—what it ought to be—instead of doing something that is very simple. Try that, if you remember what I told her. But if you have difficulty, you let me know next time.

All right?

Mariana: Uh-huh.

Mr. Nyland: There is a possibility I will be in Boston next week, but meetings will continue. And sometimes I feel it is better when I’m not here; because you’re much more on your own, and really you have to produce certain things that are of value to you, for the benefit of yourself and for the benefit of others. Of course, the responsibility is a little bit more on you as a Group instead of on me, and you rely when I am here sometimes a little too much on what I will do or say. It’s good every once in a while to have it, but it’s also good not to have it, and you have to learn that.

So, until I see you again. Good night.

End of tape